THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5881 Saturday, March 26, 1955 Price Threepence

A CHURCH

ACCORDING to Mr. Geoffrey Gorer in a recent article in the *Observer*, one in three British soldiers during the last war carried a mascot or amulet of some sort for luck or protection. How such figures are obtained one does not know, but there is corroborative evidence of a sort. The hard-headed and fearless men who conquered Everest in 1953 were troubled about the fact that, at first, they numbered thirteen. "Reference to this unlucky figure," says Sir John Hunt, the leader of the expedition, in *The Ascent of Everest*, "was carefully avoided and I was relieved when a few months later I was able to invite Tensing to join the climbing party. In this and in other ways he was to bring us good fortune."

Apparently the leader of the expedition was relieved when the "unlucky" thirteen was broken, and the fourteenth man brought "good fortune" in this as in other matters.

Superstitions

It is easy enough to shrug off such superstitions with a smile but it is a matter of consequence when they permeate, as they probably do and as Mr. Gorer's article suggested with evidence, a human society that has the disposal of the hydrogen bomb. It is this kind of mind, troubled about the number thirteen, that everywhere has to make decisions about the salvation of civilization. In the past perhaps the responsibility was not quite as heavy as it is to-day. Man's capacity for mistakes and destruction was limited. To-day there is probably no limit, and one of the living challenges thrust upon human civilization during the scientific revolution of the past few years is whether there is enough intellectual capacity and reserve to control human living in such a way as to prevent disaster.

David Hume, the philosopher, stated the nature of this challenge long ago. There is, he said, nothing more marvellous than the human hand. Men ought to be impressed by this but they are not. Instead, when they want to be impressed in a certain manner they run to the disorders of nature rather than to the marvellously ordered. Physical disasters and invented prodigies and miracles impress them more than the miracle before their eyes. About the latter they are apathetic; about the "wonders" they get excited.

Faith and Dr. Billy Graham

It is not improper to find an instance of this in the visit, with all the accompanying claims and expectations, of Dr. Billy Graham to this country. A moving letter printed recently in the *Manchester Guardian* pointed out the brashness of some of Dr. Graham's claims, or those made for him. Faith, the writer said, was not something that could be given. It was not, in effect, a fetish, to be handed out at an evening's meeting, that would settle all the problems of religion and a good many others. Knowledge of God, to be attained, demanded the awareness of a whole person; and this was harsh and difficult to develop. Indeed, the writer thought, grave harm could be done by the supposition that faith could be treated as a kind of fetish.

It is fair to suppose that all the devices of publicity and mass excitement, with all the claims that go with them, belong to the disordered and superstitious aspects of religion rather than to the ordered.

A Church

It can be a function of a Church (that is of a combined group of men and women held together by invisible truths) to fight superstition, and exact integrity of belief. It is becoming clearer, as every layer of human living is disclosed, that it is not so much "sin" that can bring society to nothing as the unconscious untruths and beliefs that men hold. Has anything more shocking in recent times been disclosed than in the published reports of the Yalta conference? Three men with an assurance and insensitivity that now seems almost unbearable disposed of the future of masses of people. Yet the word "sin" does not even cover what was then done. Each man was acting within certain assumptions and certain conditions (as Sir Winston Churchill has pointed out). It was the assumptions and the conditions that were wrong and not primarily the "sinfulness" or otherwise of the men who were acting in them.

An Appeal

It can be the living passion of a Church to seek integrity and abhor the cheap and trashy as it can be to discover "sin" and condemn it. It can be the living passion of a Church to build itself into the life of a nation in such a manner that the disordered will not be rated more highly than the ordered, and the illusions of superstition considered of more worth than the harshnesses of truth. This purpose can be much nearer to the heart of religion than much that is so disastrously mistaken for it.

The appeal contained in this issue of *The Inquirer*

for £50,000 for the re-building of the destroyed headquarters of the Unitarian and Free Christian Churches, belongs, if we mistake not, to such a notion of a Church.

Calmly, without fuss, a small group of people go their own way to build into the life of their society, a vision of religion which is surely noble in the unpretentious yet undeviating claims it makes. It is worth doing. It may belong to one of the pioneering efforts of the spirit of this time. It is literally intended to be an act of salvation, here and now, for—as such acts must always be—not only for a nation but for all mankind.

TO SUFFER IS TO THINK

By Dr. Richard M. Steiner

(Dr. Richard Steiner is the minister of the First Unitarian Church, Portland, Oregon, U.S.A. The following article is taken from a printed monthly sermon sent to "The Inquirer")

THIS epigram can be said to contain universal truth only in part, for not all who suffer think, not all who think have wisdom, but it is true, I believe, that to have wisdom is to make life bearable. Suffering is, of course, a powerful stimulant to thinking unless one's pain be so overpowering as to leave no room for thought. But this, I am sure, applies only to physical suffering, for one cannot suffer in spirit without thought.

It is thought which brings about suffering in spirit. One cannot suffer because a friend is in pain without thinking of oneself as suffering the friend's pain. One cannot contemplate the human tragedy, wherever humanity's weakness has brought on tragic consequences, without thought for the need and the means of strengthening the character and the will of mankind.

Witnessing the pain of a friend or just witnessing pain may produce thought which has no relationship to wisdom but may be related to knowledge.

The invention of anesthesia, the development of drugs for the relief of pain are the result of man's thinking, but this thinking has produced knowledge in the form of advances in medical science rather than wisdom, for wisdom must not be confused with knowledge. It is knowledge about nerve endings and the effects of drugs upon them which can make life bearable to the physical sufferer. It is knowledge about the relationship of consciousness to suffering and the effect of certain chemicals upon consciousness which have prolonged life and made it bearable to those who can be benefited by surgery.

But wisdom operates in a different sphere. Wisdom is not dependent upon knowledge. Knowledge is concerned with facts. Wisdom is concerned with faith. Knowledge provides the tools by which we seek to achieve our ends. Every deliberate invention is the result of knowledge. Every accidental invention contributes to knowledge.

Wisdom, on the other hand, dictates that we use the best tools to achieve the best ends, and here at once we enter into the area of morality.

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Knowledge is amoral. Wisdom is moral. Knowledge is based solely upon facts. Wisdom is based on the faith that there is more to truth than facts can reveal.

The fact that there are in our present culture those who would confine all truth to that which can be discovered by the scientific method is well known to us. Their motives may be of the best. They want to leave no margin for error.

I was challenged recently by a group of ministers to define the difference between the scientific method and the theological method or, if you like, between science and theology. The scientific method, I said, "is the creation of a logic by using only those facts which can be verified by the senses."

The theological method is "the creation of a logic by using those truths which are intuitively conceived." The intuition, say the critics of the theological method, is a frail reed. What may be one man's intuition may be another man's delusion. This is undeniably true. That is why there is only one science and many theologies. When I say one science, I am not referring, of course, to the multiplicity of sciences. However all the sciences are based upon one principle—the principle that no scientific truth is valid except as it is verifiable by the senses. Theology can be validated only by what that theology accomplishes in a man's inner being—in a man's spirit—proof of the existence of which has no scientific basis.

The effect of theology upon a man's spirit is demonstrated by his conduct—whether he chooses the best means to the best ends, whether, in short, he demonstrates wisdom.

Science has no concern as science with morality. Science-as-science can make atom bombs and hydrogen bombs and cobalt bombs that would destroy the world. But scientists as human beings have a concern with morality because intuitively they are concerned with moral means and moral ends.

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There is no warrant in the scientific method that morality has any basis in fact. An immoral order is order. A moral order is order. Life can only be supported in some kind of order, but it does not matter to science-as-science whether that order is moral or immoral. Science refuses to pass moral judgments upon human conduct simply because what is good or bad, better or best is not a quantitative judgment but a qualitative judgment.

There is no yardstick, no scale to measure or weigh the effect of a good deed or a bad deed. Only intuitively do we know that a good deed has an effect, that a bad deed has an effect. The effect of these deeds is not upon matter but upon spirit. Matter to science-as-science (I am not speaking now of scientists as human beings) is of no greater or no less significance, whether it is contained in a living body or a dead body.

The matter that is a human being is deserving of no more consideration whether it be peacefully eating its supper at home or being suffocated to death in a gas chamber. The value of an individual to science-as-science can only be summed up in the value of minerals and chemicals which comprise the flesh, bone and blood, nerve and sinew of his physical being. That he has any other worth is the concern of theology, which is based not upon the knowledge of any fact but only upon belief in a truth, only upon wisdom that transcends all knowledge, a wisdom which has been fertilized by man's capacity to suffer and to think.

The great founders of religion have been men who have suffered much not only in their own physical being through their martyrdoms but in their spiritual being through their capacity to share and bear the sufferings of others.

That Jesus, the founder of our faith, had this capacity in a unique degree goes without saying. The wisdom which he bequeathed to us has made life bearable for generations of men, for he demonstrated that your life and my life are not aimless, purposeless journeys from the cradle to the grave with alternating moments of pleasure and of pain but that they are in a very real sense or they can be a preparation for the Kingdom of God.

Our lives offer us an opportunity for that kind of spiritual growth in which God's law of love as the greatest power in the universe can be made manifest here and hereafter.

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Knowledge gives us the abundance of gadgets and the abundance of food and shelter, with all the luxuries of living which the application of knowledge can produce. Wisdom

gives us the full richness of life which makes luxuries unnecessary. Wisdom gives us the richness of understanding, the richness of sympathy, the richness of love, and the richness of righteousness without which all luxuries are but the expression of the poverty of our souls. To suffer is to think—To think is to have wisdom—To have wisdom is to make life bearable.

COMMENT

New Essex Hall

MANY *Inquirer* readers will have received copies of the leaflet advertising the Essex Hall Rebuilding Fund, aiming at collecting £50,000 for replacing the Hall that was destroyed during the War, and will now have hopes that before many years have passed a new and more convenient Essex Hall will rise, though inevitably lacking the historical associations of the old. I was sorry to see that the Committee is still wedded to the name "Martineau Hall," rather than "Martineau Chapel," that is to be given to the place of worship to be incorporated in the new buildings. "Chapel" seems to me to be the proper English word to be given to a place of worship attached to a larger institution or building, and has in that connection a religious significance that is absent from the word "Hall." "What's in a name?" it may be asked, but the fact remains that words are living things, the use of which sometimes shows where our feelings lie.

Nothing was said in the leaflet about the provision of accommodation for denominational treasures, using that word in the widest sense. Two or three years ago, when I was in Bristol, I saw a splendid display of documents, prints and articles, covering a great deal of the history of Lewin's Mead Chapel and institutions connected with it, which in itself would have attracted visitors to our London headquarters. Large city congregations, no doubt, have accommodation for such treasures and will prefer to guard them themselves, but small congregaions would be much better advised to give such treasures on "permanent" loan to a central collection. Only yesterday I had in my hands a minute-book of my congregation with entries going back to 1695. There must be scores of such books and documents scattered through our denomination.

What, too, will become of disused pewter and silver communion services? Even with the best intentions in the world these often disappear or suffer damage. In a congregation with which I was once connected, there is a fine silver chalice, dating, I think, from 1749; which date, I suppose, can be gathered from the Hall-mark somewhere on its surface; but a zealous chapel officer a century and a half later thought it well to put the date beyond question, and so he had a large "1749" engraved on the bowl.

In *Vestiges of Protestant Dissent* a case is mentioned where the silver communion cups were in the custody of the old clerk. A traveller offered to exchange them for two new and bright cups, which appeared to the clerk to be very superior to those in his possession, and so he parted with them, congratulating himself on the bargain. The old cups were silver, the new ones were base metal. Moreover, as families die out and congregations change it is quite possible that in cases where such cups or chalices are kept in the home of a member they may ultimately be lost trace of. In cases such as these, the General Assembly in its new plans for Essex Hall could provide a convenient and safe repository.

"Oneness in Christ"

As I went out this morning, I read several placards with an intimation that next week the Bishop of the diocese and a prominent member of the Free Church Council are to address a public meeting on the subject: "Oneness in Christ the one Hope of the World." I must confess that such topics always make me feel a bit cynical—perhaps I am in the wrong for feeling that way, but I can't help it. It so happened that this morning, too, my paper had an article dealing with the appalling state of affairs along the border between Northern Ireland and Eire. The article ends with these words: "No one expects now that the position will be solved or even alleviated. In the north farmers and labourers will wait along the road in the dark with loaded rifles, while in the south men train with machine guns and revolvers in preparation for the raids they are planning for this year. If they meet, bloodshed seems inevitable, and all concerned will fervently believe that they are doing their duty."

Those men do not differ on a political question; the basic difference is one of religion—a difference within Christianity itself—for if I am willing to concede the name of Christian to Anglo-Catholics, there is no reason for refusing it to Roman Catholics. We are always being told what Christianity can do—organized Christianity, that is—and here is a case in which the spirit that was in Jesus ought surely to be expected to work. Both sides would admit the religious necessity of loving our fellow-Christians, or even our enemies.

Dr. Schweitzer has put his finger on the weak spot. "Christianity," he says, "has need of thought, that it may come to the consciousness of its real self. . . . It was only when it experienced the influence of the thinking of the Age of Enlightenment that it was stirred into entering the struggle for humanity. The remembrance of this ought to preserve it for ever from assuming any air of superiority in comparison with Thought."

The Debate in the House of Lords

Last week I referred to the high standard set by debates in the House of Lords. The recent debate on the 1955 Statement on Defence was no exception. Two things in that debate struck me forcibly. First there was the Archbishop of York's statement, made, no doubt, with full recognition of the high responsibility attaching to his ecclesiastical office, that Britain must continue to develop nuclear weapons as a deterrent to aggression. The second impression was one of the atmosphere of suspicion that poisons international relations. The Archbishop pointed out that Russia would not trust Britain and the United States, who in their turn would not trust Russia; and China would trust neither Russia nor the allies. He seemed to hope, however, that scientists from both sides might come together and prepare a statement pointing out the horrors and danger of the present rivalry. But Lord Salisbury discounted that hope when he remarked that scientists from behind the Iron Curtain were always primed to sing the Government song. One really gets tired of talking and reading about the atomic bomb, but the fact remains that there is no political topic that approaches it in real importance to each one of us. The only hope is that every opportunity will be taken by our Government and the Governments of our allies to come to some more friendly understanding with the countries behind the Iron Curtain. It is only fair to recognize that they do not have much encouragement; after all, the United Nations, which was formed to deal with just these problems, has been hamstrung by nearly 60 vetos in the Security Council.

Commentator.

Cinema

One of the troubles of film-making seems to be that in order to make any claim to importance—that is, to be given priority in a cinema programme—a film has to take up at least one and a half hours (usually more) of the programme time. Consequently, many films, which could so easily be short masterpieces, end up as long near-masterpieces, lacking the condensation necessary for a work of art.

One of the films now showing at the Curzon Cinema suffers from this conditioning, and the other shows signs, also, of having its eye on the clock, as it were. *The Overcoat*, an Italian film based on the story by Gogol, is the greater spell-binder of the two. Its tragic-comic hero, Renato Rascel, has the same kind of appeal—short of being a slapstick comedian—as Charlie Chaplin. The film would be worth seeing if only for his fine performance. *The Strange Desire of Monsieur Bard* begins with great promise; too much promise, for despite some beautifully comic scenes and good dialogue, one is just aware, as the film draws on, of "the tick of the clock". Incidentally, poor Monsieur Bard, who knows he has not long to live, is also aware of it, but happily achieves his desire before the end. Both films have English sub-titles.

B.L.

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

Liverpool: Tuesday, April 12 to Friday, April 15

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 12

2.30 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING. Ullet Road Church.

4.00 p.m. INFORMAL RECEPTION. Ullet Road Hall.

4.30 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
Mr. John Barron Mays, B.A., Warden of University Settlement, Liverpool. "The Church, the Family and the Child."

8.00 p.m. ANNIVERSARY SERVICE. Ullet Road Church.
Preacher: Rev. H. Stewart Carter, M.A.

WEDNESDAY, APRIL 13

10.00 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING. Bluecoat Hall, School Lane.

1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.

7.45 p.m. RECEPTION BY THE LORD MAYOR AND LADY MAYORESS OF LIVERPOOL (Alderman and Mrs. A. Griffin). Town Hall.

THURSDAY, APRIL 14

10.00 a.m. COMMUNION SERVICE. Ullet Road Church.
Preacher: Rev. W. A. M. Hellaby.

11.15 a.m. ESSEX HALL LECTURE. "MEN, CHANCE AND HISTORY." Bluecoat Hall.
Alan Bullock, Esq., M.A., Censor of St. Catherine's Society, Oxford.

2.00 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Ministers' Meetings).

8.00 p.m. PUBLIC MEETING. "OUR UNITARIAN FAITH." Bluecoat Hall.
Chairman: Charles E. Booth, Esq., J.P.
Speakers: Rev. C. G. Bolam, B.A., B.D.
Rev. Joyce Hazlehurst, M.A., B.D.
Mr. Franklyn Johnson.

FRIDAY, APRIL 15

10.00 a.m. CONFERENCE. "OVERSEAS WORK AND PROBLEMS."
Chairman: C. H. Pollard, Esq., O.B.E. (Vice-President).
Speakers: Mrs. Amy Nightingale, J.P.
Mr. B. Findlow, B.A.
Rev. R. W. Sorensen, M.P.

12 noon CLOSING ADDRESS. "LAUNCH OUT INTO THE DEEP."
Rev. J. P. Chalk.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

COUNCIL RESOLUTION

UNITARIAN YOUNG PEOPLE'S LEAGUE TWENTY-FIRST ANNIVERSARY: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches offers its hearty congratulations to the Young People's League on the attainment of its 21st Birthday. It warmly commends what has already been achieved over the years and pledges its encouragement for the future, believing that youth has a great contribution to make to the strengthening of our congregations and the extension of our witness."

GEORGE'S MEETING, EXETER, RESOLUTION

THE COLOUR PROBLEM: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches deplores the recent apartheid activities of the Union of South Africa, which it holds are contrary to the principle of Christianity and the Declaration of Human Rights. It is of the opinion that a continuation of this policy will not only fail to bring about any satisfactory relationship between the various races in the Union but may lead to inter-racial conflict which is unlikely to be confined to South Africa alone.

The Assembly, therefore, urges the Government of the Union of South Africa to give further consideration to all aspects of the colour problem in a spirit of toleration and good will, and also calls the attention of our own people to the need to consider the colour problem in Great Britain and to establish understanding and good will towards the coloured people in our midst."

THE NEW ESSEX HALL

By John Kielty

(Secretary, General Assembly)

ELEVEN years after the destruction of our historic Headquarters the Appeal for funds to rebuild is being launched this week-end. Some people have been impatient of the delay, so may we assure them that it has not been possible to proceed sooner in view of the protracted negotiations for the adjustment of the site boundaries and Ancient Lights which had to be conducted with adjoining owners before plans could be prepared which would meet the requirements of the Town Planning authorities. The time has now arrived when such matters have advanced to a point where we can confidently go ahead.

It is estimated that £75,000 will be needed, of which sum we have in War Damage Compensation, proceeds of the sale of the site of the Small Hall and a small strip on the North side of the site, and the proportion allocated from the £100,000 Appeal, approximately £25,000. Thus we have to raise in gifts or promises £50,000 in the next two years. Appeal circulars have been printed and are being issued through congregations and the National Unitarian Fellowship. On March 27, a message is to be read from all pulpits. This message, signed by the President of the Assembly, Mr. S. R. Butler, and the President of the Appeal, Mrs. Sydney Martineau, is a stirring plea to all our members to give this great venture their utmost support.

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What will the new premises be like? That is a question in all minds. May we give a brief description. They will be on the old site in Essex Street, Strand, and will be a four-storey building with basement. On the ground floor will be the Bookroom, an office which can be let, a large vestibule and the Martineau Hall to seat about 150 persons. This Hall will be dual purpose in character so providing a chapel close to the busy city where week-day services and lectures may be held to bring our witness to the many thousands who spend their working hours in the vicinity. Here for over a hundred years Lindsey's chapel stood until the removal to Essex Church, Kensington, in 1887. Thus there will be again a Unitarian chapel on this site after a lapse of seventy years, and it will prove a good recruiting ground for the whole movement.

On the first floor will be a Committee Room, a combined Reading and Writing Room, the Finance Office of the Assembly and a suite of offices for letting. On the second floor will be the offices of the Assembly and the Sunday School Association, another Committee Room, and a further suite of offices for letting. On the third floor will be yet another suite of offices to be let and the caretaker's flat. In the basement will be cloakrooms, strong room and bookstack for the Lindsey Press. The building will have a passenger lift and a small service lift to enable refreshments to be served in each Committee Room. The Bookroom will have more space than in the old building, and there will be more accommodation for the administrative work of the Assembly. It will not, however, be a large building having regard to the site available, but the fullest use has been made of the space at our disposal, taking great care to ensure that we have economic premises.

THE NEW ESSEX HALL

On July 28, 1944, Essex Hall was destroyed

WHEN WILL IT BE REBUILT?

WHEN WE HAVE RAISED ENOUGH MONEY

Mr. Kenneth S. Tayler, A.R.I.B.A., has made plans costing	£75,000
From various sources we have in hand	£25,000
DEFICIT TO BE RAISED	£50,000

THIS GREAT APPEAL IS ON! PLEASE PAY YOUR PART

SEND GIFTS OR PROMISES TO THE TREASURER. GIFTS UNDER COVENANT WILL ENABLE INCOME TAX TO BE RECLAIMED. THE TREASURER WILL SUPPLY FORMS

President: Mrs. Sydney Martineau; *Chairman*: Mr. F. Alan Martineau; *Joint Secretaries*: Rev. H. Stewart Carter, Rev. John Kielty; *Treasurer*: Mr. Leslie Procter, Willow House, Waterfoot, Rossendale, Lancs.

Two questions may arise in the minds of those who knew the old Essex Hall. Why dispose of the site of the Small Hall? And, why is there no large hall as there was in the old building? The following explanation is made. On the site of the Small Hall we could only build to ground floor level and it was decided therefore, to dispose of the land and put the proceeds towards the general costs. Further, the development of the whole site depended upon our being able to come to satisfactory arrangements with the adjoining owners in the matter of Ancient Lights. By selling them the site of the Small Hall we obtained cancellation of the Ancient Lights over our site thus improving our plans and, at the same time, added a useful sum to our assets.

The old large Hall seated 600 persons. It was rarely used by the Assembly on more than three days in two years out of three when the Assembly met in London. The rest of the time it was available for letting. If the building of a new Essex Hall was to proceed the first consideration of the Trustees had to be one of finance both in the first erection cost and then maintenance. Moreover, by utilizing the space which a large hall would have occupied as they have done the Trustees have provided a hall large enough for our normal purposes including meetings of London and district Unitarians, and at the same time suitable for letting for functions in keeping with its dual purpose character; and also a suite of offices the income from which is likely to be greater and more regular than that which might be obtained from the letting of a large hall.

What is more the space saved together with the site adjustment and cancellation of Ancient Lights on one side, enables us to provide the necessary Emergency Exit insisted upon by the licensing authority. The new hall will be available for meetings of the Council and for some meetings at the Annual Assembly gatherings. This, it is felt, is the best solution to a difficult problem. The cost of hiring a hall for the Annual General Meeting will be more than offset by the increased revenue obtained from the suite of offices thus provided. Even when we had the old Hall we still had to hire premises for the Conversazione.

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Many will be asking: Why build at this time? We are fully aware of the difficulties confronting us as we launch this Appeal. Indeed, such considerations have never been absent from our minds as we came to the great decision. Our present headquarters are purely temporary; already we have had to make one move involving us in expense and a higher rental. We must look to the day when a further move will be forced upon us. Ever since Essex Hall was destroyed many have been asking: When are we going to rebuild? There is more than prestige involved is that question and the answer. The big Appeal of ten years ago is more than half spent, the new premises, wisely administered, should enable the Trustees to make a contribution to the Assembly and the Sunday School Association at the same time saving the expense of renting temporary quarters. Thus there should be a more permanent addition to income which will largely offset the ultimate loss when the £100,000 is finally exhausted.

Moreover, it is our firm conviction that we have reached bottom in the downward trend which has been going on for many years. At a time when our movement is on trial for its very existence we believe we should plan to go forward and we want to make the rebuilding of Essex Hall the start of this great advance. How fitting this is: the opening of Lindsey's Chapel on this site in 1774 began that great upward surge of Unitarianism which saw the splendid progress of the nineteenth century. We feel that success in this venture will give encouragement to everyone, and so in quiet confidence we go ahead with the project convinced that the support we receive will justify our faith.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

RELIGION FOR YOUTH: HOW MUCH?

A Selection of Writings

This selection from the writings of professedly religious people, concerning a problem that cannot be ignored by those who have to do with the youth of our churches, is offered without comment. There is an obvious connection with Jean Lindsay's article, "We Are Misusing Psychology", in the February Youth Supplement.

"AGAINST MORAL FANATICISM"

From the monthly Record of Upper Chapel, Sheffield; a compilation by the Rev. G. Stanley Whitby.

"Like religion, morality has its fanatics. The fanatic of the first degree is a person who exalts some one moral rule at the expense of others. A fanatic of a higher order exalts the whole body of moral rules at the expense of human instincts and desires. He is a person who always acts according to rule; who introduces moral considerations into every detail of life, who rides the moral hobby; who is never satisfied unless at every step he feels the strain of the bridle of conscience; who is incapable of spontaneous enjoyment."

"Even the young often betray a tendency toward moral asceticism. Teachers, in the earnest desire to impress the laws of the moral empire, are sometimes betrayed into disregarding the provincial laws of the senses, the intellect, and the feelings. They are apt to go too far in applying moral prescriptions to the minutiae of conduct, are apt to leave the impression that pleasant things, just because they are pleasant, are therefore sinful."

"If a vine-dresser be not skilled in his art, he is as likely to crop off the good branches which bear the grapes as the wild shoots, and thus spoil the vineyard. So it is with those who do not understand the spiritual art: they leave the roots of vice and evil dispositions alive in the heart, and hew and lop at poor nature, and thus destroy this noble vineyard."

"Cut away all evil failings from thy heart, and it will do thee no harm, either in head or in hand, or in any member. But hold thy knife still, till thou hast really seen what ought to be cut off. Nature is in itself good and noble; why shouldst thou hew away aught that belongs to it?"

"THE DANGER OF A DECISION"

From the Lindsey Press leaflet, "Unitarianism and Youth", by the Rev. Leonard Mason.

"Religion is usually propagated by means of catechism, confirmation and conversion. The young are expected . . . to conform to a given pattern and to settle their life's loyalties at a time when their personalities are in a process of rapid expansion."

"Unitarians feel that no matter how much success attends this method, it comes dangerously near to cheating the young person of his true progress. It can easily lead to arrested development, of intellect, because Truth is assumed to have been already discovered; of emotion, because sexual powers become linked with ideal Hero-worship instead of being directed to their true function of adventure in physical and personal understanding between two real people; of morality, because life, being a continuous process of making decisions, cannot easily reach its full moral stature by an immature act of commitment to high ideals."

"Instead of attempting to mould the personality of the young until it fits the shape of an inherited tradition, Unitarians try to fit tradition to the genius of the young. To assist in the self-development of character is deemed of greater importance than to convert the young into some pre-accepted pattern of belief."

"THE PURPOSE OF LIFE"

From the writings of the Rev. Raymond V. Holt in "Can We Prove the Truth of Religion" and the Commission Report on "A Free Religious Faith", both published by the Lindsey Press.

"This faith is that life is given us to serve a high and mighty purpose, the purpose to put on personality, to create life more abundant by using all our powers of body, soul and mind."

"Personality involves the integration of instinctual needs and emotional drives in a co-ordinated hierarchy of sentiments, with each of which the conscious self can become identified as occasion arises."

"Social solidarity and mass enthusiasms, even in religion, are not valid substitutes for the individual attainment of personality."

"LET THERE BE YOU"

The series of B.B.C. broadcasts by Mrs. S. H. Knight on "Morals without Religion" has led to a great deal of public controversy, especially about the moral and religious upbringing of young people. We give extracts from a letter by Mrs. Katharine Trevelyan in "The Observer" of March 6, 1955.

"We cannot conceive what Christ came for until we experience life as adults. Did not Goethe suggest that, ideally, the fact of the Crucifixion should be presented to no one under the age of twenty-eight?"

"The job of parents is to get their children into the world of sensuous delight, enthusiastic energy and loving joy, helping them to build up healthy, happy bodies and minds through the pure enjoyment of this earthward-coming process, and not asking them to turn their thoughts heavenward at this stage."

"The time will inevitably come, perhaps in their late teens, when they find that this delightful world is riddled with the sickness of sin, and then it is that staunch adults, who have come to know the redemptive power of Christ, will be able to bring wisdom to their energy and light to the encroaching darkness."

"Many doctors and ministers of religion have found that it is often the religiously nurtured child who in early adulthood shows crippling repressions, and this is surely because we plant withering ideas on the children, whose angels are still face to face with God, and who, while not really knowing what we are talking about, yet find the bloom brushed from life."

Sale: The Mayoress of Sale attended the 240 year-old Old Chapel in Sale on Saturday, March 12, to open a Spring Fair. An attendance estimated at over 100 people packed the small hall and goods were very quickly sold. The theme of Spring was shown in the stalls which were gaily decorated with violets, daffodils and tulips, and a show of home-grown bulbs made a splash of colour in one corner of the hall. The Mayoress referred to the symbolism of Spring as a time of renewed hope and vigour, and said that the money raised by the Fair would be partly spent on repairs to the Old Chapel which was a local landmark and the second-oldest building in the borough. Prizes were presented for the bulb show to Mrs. Marsden (hyacinths), Mrs. Crescall (daffodils), Miss Black (grocuses) and Miss Jean Edmonds (children's entry). It is certain that more than £140 has been raised for Church funds.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 27, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Rev. MAURICE BONNER
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Dr. H. J. McLACHLAN, 7, Mr. BRUCE FINDLOW
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. W. H. CUNLIFFE
BLACKPOOL, South Shore, Lytham Road, 11, Mr. F. LOWE, 6.30, Rev. K. GEAR
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Mr. S. R. BUTLER
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Musical Service
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Cmdr. V. GIBBS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Women's League Service, Mrs. H. WILSON

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mrs. CONNIE OWERS
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House Old Meeting Road, 11, and 6.30, Rev. P. C WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church) and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Mr. J. M. STREET
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 11, Rev. A. D. WILLIAMS, 6.30, Rev. L. MASON
DITCHLING, Old Meeting House, 10.45, Mr. RONALD BRETT
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. E. E. LAWS
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVINER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. JOHN L. BROOM
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45, Rev. JOHN STORER, 6.30, Rev. A. W. VALLANCE
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Rev. DONALD P. MAW
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HELTON
HINCKLEY, Great Meeting, Baines Lane, 11, Rev. RALPH E. GODDARD, 6, Mr. C. V. WALTON
HORSHAM, Worthing Road 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Mr. A. L. FINBOW
HULL, Park Street Church (Unitarian), 6.30, Mr. G. E. WARHURST
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Mr. A. L. FINBOW, 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Rev. R. E. GODDARD
LEICESTER, The Great Meeting, East Bond Street, 11, Rev. LEONARD MASON, 6.30, Mr E. R. GREEN
LEITCHWORTH, Vancouver Hill, Garnon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TEDDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURREN
LIVERPOOL, Gateacre Chapel, 11, Dr. S. J. KENNETT
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. F. SHERWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, ——
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. G. E. PRENTICE
LONDON, Golders Green, Hoop Lane, 11, Mr. S. R. MARTIN, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. DUDLEY RICHARDS
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Hford High Road, 6.30, Rev. JOHN KELLY
LONDON, Islington Unitarian Church, Upper Street Pearce Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. JOHN KELLY
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30, Mr. T. E. DALTON
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mrs. A. D. MITCHELL
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. JESSE PIPKIN
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. MAURICE BONNER, 6.30, ——
MANCHESTER, Monton Church, Eccles, 10.45, Rev. D. T. EVANS, 6.30, ——
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. E. NUTTALL
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. ELSPETH R. VALLANCE
MANSFIELD, Old Meeting House, 10.45, Rev. KENNETH SHERRATT, 6.30, Rev. C. GORDON BOLAM
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Rev. T. W. ROBERTS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Student

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. SCOTT DUNBAR
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Rev. A. D. WILLIAMS

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A GORE
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Mr. F. G. MASON
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER (Services in the Clover Street School)
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr. GLYN J. PRUCE
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mr W. W. WENBURY
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Student, 6.30, Rev. D. T. EVANS

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G KENRICK
TODMORDEN, Unitarian Church, 10.45, Mr. L. PROCTER, 6, Mr. J. E. THOMAS
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Cosgrove Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, Rev. ARTHUR PEACOCK
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. G. CRAIG
WHITBY, Flowergate, 2.30 (Junior Church), Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Whitefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDUS CAMERON
TORONTO, First Unitarian Church 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CRANE

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnenby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street 11 Sunday School; 7, Service, Rev. MAURICE C. RAYNER

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LONDON DISTRICT AND PROVINCIAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

NOTICE IS HEREBY GIVEN that the Annual General Meeting of the London District and Provincial Assembly will be held at Stamford Street Chapel, Stamford Street, S.E.1, on Saturday, April 23, 1955, at 3.45 p.m.

Nominations for the Honorary Officers and six representatives of the personal subscribers should be sent to the Secretary by Saturday, April 2; notice of any resolution should be sent to the Secretary, in writing, by April 9 and the names of the lay representatives from the churches and deputies and the representatives of the Ministers' Fraternal and other affiliated societies, should be sent to the Secretary by April 16, 1955.

E. M. BUTCHER.

22 Sundridge Road,
Addiscombe, Croydon.

NOTICE

CHARITY OF TIMOTHY DEAN

(Founded by Will dated March 20, 1726, for Poor Ministers and Poor Widows of Ministers)

Applications to participate in this Charity are invited from eligible persons residing in the Counties of Chester (to which County preference must be given) and Lancaster.

Forms of Application may be obtained from the REV. F. COTTIER, 42 WINDMILL LANE, REDDISH, STOCKPORT, the Secretary of the Committee of the Widows' Fund, the newly appointed Trustees of the Charity.

Holiday Accommodation

APRIL AND MAY HOLIDAYS at Winter terms at NORMANHURST. Also some immediate vacancies. Recommended by Unitarians. The small friendly hotel for warmth and comfort in "Britain's Best Climate". 4½/7 gns. (inexpensive twin-bedded rooms) including full board, early tea, gratuities, heated bedroom (central heating everywhere). Vegetarian if desired. Illustrated brochures. Facing South, opposite covered promenade; near Sun-Lounge orchestra. NORMANHURST PRIVATE HOTEL, Seafront, ST. LEONARD'S-ON-SEA, Sussex. Telephone: Hastings 4784. Also booking for Summer, 5½/8 gns. Book early.

Notes

Mr. E. A. Wrigley, son of the late Rev. E. E. Wrigley of Wilmslow has been elected into a Bye Fellowship at Peterhouse. He is a member of the Cambridge Unitarian Church. Another member, Mr. David B. Stronach, has been elected to the Ankara Fellowship.

Professor Hawthorne, another member of the same congregation, was recently elected an F.R.S.

Dr. Preston Bradley, for nearly 43 years the pastor of the People's Church of Chicago, is the author of his eighth book. The title of his new book is "Happiness Through Creative Living." It is to be published in this country also.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free)

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7339 Editorial: EUS. 2912

Printed by Wetherby and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Weekend) Jane Harrison, Dunagyn, Saturday, March 26, 1955